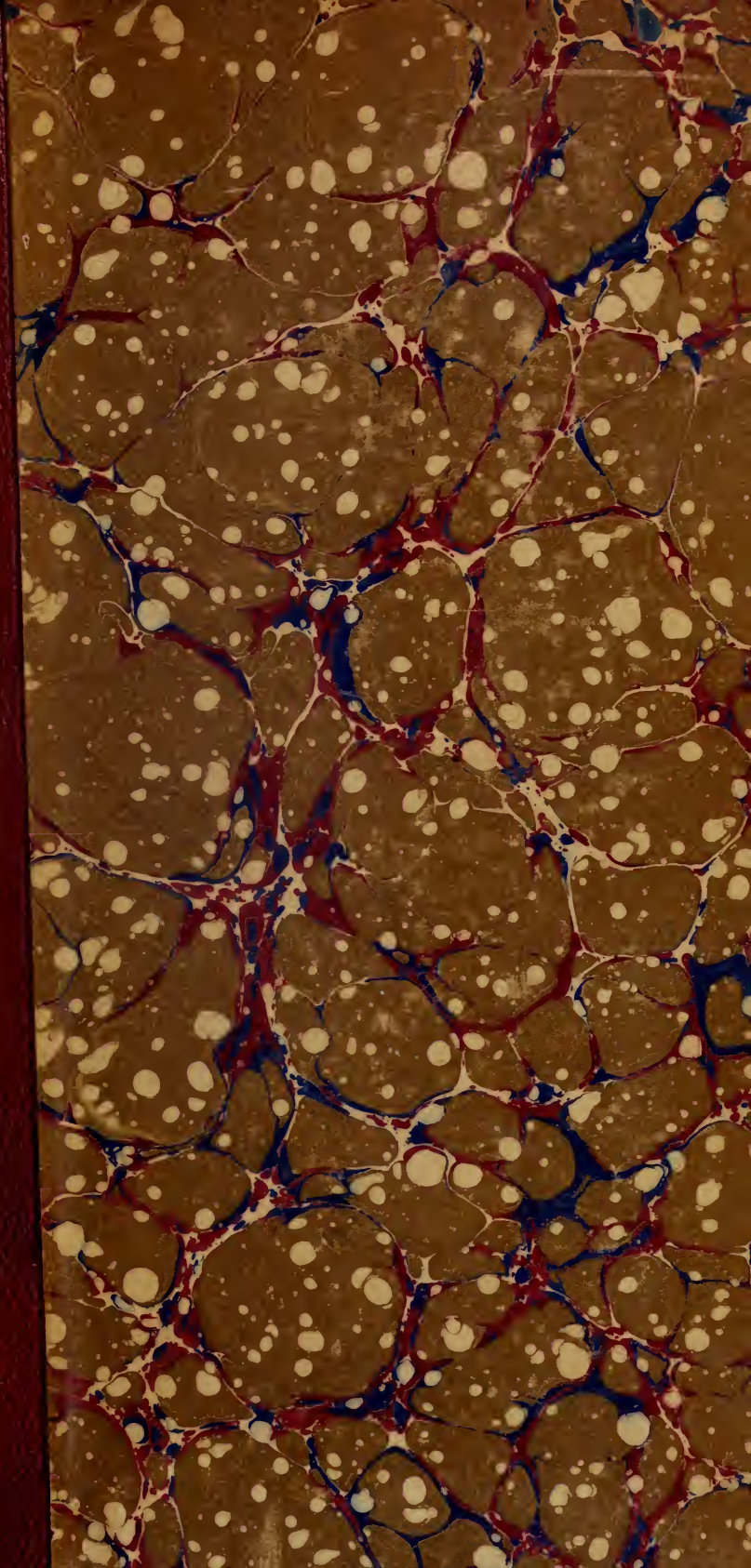

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THEOLOGICAL SEMINARY.

WOMAN'S WORK

Vol. XXV. AUGUST, 1910. No. 8

World Missionary Conference, Edinburgh

First Half, June 14–18.

Those who have visited historic Edinburgh or seen pictures of its castle-crowned ridge, which dominates the city, need not to be told what an unrivaled setting it affords for a vast convocation. Only lofty aims befit a Conference in old Edinburgh. Spirits of her great past are with us. Daily, as we pass Princes Street gardens, Sir Walter Scott in beautiful white marble under a canopy faces his "own romantic town" with a look almost alive, and near stands Livingstone in bronze, the lion dead behind him and The Book in his outstretched hand. Does he, so long alone in Africa, wonder to see the social throng climbing the long slope to the striking gateway on "the Mound"? From its twin towers float the British and American flags, side by side. Into this gateway we go by rule. Nothing here, like that great compact, noisy, good-natured crowd in front of Carnegie Hall ten years ago. Nobody here tries to palm himself off on a policeman as "a missionary," even Tom Carter's honest face could not get through that gate for the most honorable errand. We cling to our tickets for dear life. As experience increases, we become more and more sensible of the advantages in having a floor of consolidated delegates, and daily we are more aware that this is a *World* Conference.

Delegates number 1,200, from 60 churches or societies. They are here from Queensland and Singapore, from Brazil and the Sudan; Asiatics are with us, the African is here, 150 have come from the Continent of Europe; about 450 represent North American Boards including missionaries connected. Reporters are here for the press of the whole world. The composition of the Assembly was well described by *The Scotsman:*

> Edinburgh has furnished many strange scenes in the ecclesiastical realm, but never anything so wonderful as an assembly in which the Archbishop of Canterbury and the Moderator of the General Assembly of the Church of Scotland, the Bishop of Birmingham and the President of the Baptist Union, Congregationalists and Methodists, Quakers and Original Secessionists—in short delegates of every hue of ecclesiastical dye—meet together in peace and amity for common counsel. It would almost seem as if the days were come when the lion and the lamb are to lie down together!

IMPRESSIVE MOMENTS.

One of these was the moment of opening the first session of Conference in Assembly Hall. Lord Balfour of Burleigh was in the Chair, and it was the evening of June 14. In the stillness, before a word was spoken, the hymn was raised "All people that on earth do dwell," and seldom was Old Hundred ever sung by such a throng, gathered from the ends of the earth, or in such volume of sound, men's voices greatly predominating, as they do in every session. This was the first meeting proper. The entire area and galleries appeared to be without a vacant seat. Many present had attended one or two, or none, of the preliminary gatherings; they had not arrived in time, or invitations had miscarried. Now, the delegates were generally in their place and on their feet, joining in the old familiar hymn. It was a solemn moment. The sense of responsibility seemed to settle with awe on every heart.

Another impressive moment was, on the following day, at the first Intercession Meeting, which is a part of every morning session. Half an hour before the close, the order of the day was halted and we were led in a purely devotional service by Rev. W. H. Findlay of the Wesleyan Missionary Society. We remained with heads bowed while he repeated, in persuasive voice, passages of Scripture or subjects of petition, allowing real intervals of time between. The topic was India, and when the leader suggested "Those missionaries in India whom you know," our thoughts flew from friend to friend, and it must be that few mission stations in India were not remembered in that Assembly. That was not merely an "impressive moment," but an affecting, tender thirty minutes.

Very impressive has been the summons to silent prayer, with which the intercession period has opened. Several times we have been excited by one speech rapidly following another, and the cheers which they have evoked, and now, without stirring from our seats, the Shepherd leads us beside still waters. Impressive is the singing of hymns like that of Luther, or Whittier's "Dear Lord and Father of Mankind" and reciting the Lord's Prayer in unison as we have done many times.

UNITED FREE CHURCH ASSEMBLY HALL, EDINBURGH.

DAILY PROGRAMME.

This covers 3¼ hours in the forenoon, 2 hours in the afternoon and 1½ in the evening. The daily order followed is a devotional service for fifteen minutes at the beginning, and the rest of the morning given to consideration of the Report of one of the eight Commissions, either closing with, or interrupted by, Intercession Meeting; the same Report fills the afternoon; the evening meeting is, more or less, detached from the main line of the Conference and has a different chairman every night, with, usually, two speakers.

The first four days of Conference have been occupied by:

Commission I. Carrying the Gospel to all the Non-Christian World.

Commission II. The Church in the Mission Field.

Commission III. Education in relation to the Christianization of National Life.

Commission IV. The Missionary Message in relation to Non-Christian Religions.

Reports of the Commissions have been forwarded to all the delegates, who are supposed to have read them. The chairman or some other member of the Commission for the day occupies forty-five minutes in presenting such a digest of the Report as he thinks best, or in explaining reasons for the grounds taken by his Commission. Delegates wishing to speak on the subject in hand write their names on cards and send them up to Mr. Mott, and when the Commissioner has finished, these men are called up in turn and allowed seven minutes apiece. This is where the rapid firing comes in.

On Commission I. thirty-four men spoke during the day, in addition to the chairman. Friday afternoon, Mr. Mott had forty-two cards left on his hands, bearing names of men for whom there was no time. Several English women have spoken.

SIGNIFICANT SPEECHES.

I asked a gentleman from New York how he liked the speech of Dr. Paul Bergen (president of Shantung College of Arts). The name was unfamiliar, he did not remember "Bergen." Did he not recall the man who said "We have a Union University, a Christian University and a *University?*" "Oh, yes, that man is a live wire all through." Dr. Moffett of Korea did not send up his name, but Mr. Mott called him out and he made a brief, ringing speech against pauperizing the Native Church with foreign money. Of Dr. Zwemer's speech on the duty of undertaking for "untouched fields" *The Scotsman* said "it proved that a great speech can be made in seven minutes."

Dr. Heber Jones (M. E. Mission) distinguished between training professional workers and training the whole Church; the difference is that between sending officers out to fight, leaving the army men in camp, and sending out the whole army. In Korea the *whole Church* is at work, and converts have been won at the rate of one an hour for every hour, day and night, during the twenty-five years since missions were started, through these voluntary witnesses.

There was excellent point to most of the speeches by Asiatics, and they were generally made without an interpreter. Rev. Y. Chiba said: "We in Japan have just finished our first march around Jericho. We have six marches more to make." A Chinese from Shanghai said: "Now, the Chinese mind is empty. Step in! If you wait five years—three years—you may be late. The devil is busy; take immediate steps." And we smiled only faintly as he added, "How long will it take to raise up a large *corpse* of Chinese workers? We can't wait. Send more missionaries at once." Mr. Cheng, (L. M. S.,) in charge of a church which supports him, said: "All churches are dependent first on God and then on each other. We are both weak and poor, but out of deep poverty liberality may abound. A little girl was seen carrying her baby brother on her back. Someone said, 'You have a large burden on your back.' 'Oh, no!' she said; 'it is not a burden, it is my brother.' I hope this Conference will take measures with reference to the Chinese Church, and may the will of God be done in the matter."

THE REFRAIN OF CONFERENCE.

"Unity and co-operation" is the refrain. Whether Lord Balfour is saying, as on the first evening: "Hope has sprung up in my mind that unity begun in the Mission field may not confine its influence there. It is a thought of grandeur that it may bring in union at home;" or Mr. Mott says: "If this situation is met, there must be unity. A well-considered plan of co-operation, entered upon and adhered to, would be equivalent to more than doubling the force of men;" or Rev. W. N. Bitton saying of China: "They want a united Christian Chinese Church. If they do not get it, there will be a withdrawal of young people. We do not want the Far Eastern Church to be removed from the Catholic Church of all the Christian world. Will not this Conference head off such a thing?" or the Bishop of Birmingham declaring: "It is shocking that pastors in the mission field are so largely trained by use of symbols employed in America or England. The Thirty-nine Articles and Westminster Confession are not the substance of our message"—these and others have voiced from time to time, thoughts which are too general and too near the surface to be checked. And now, while this Report is being written, Conference has moved forward in consideration of the theme itself—"Co-operation and the Promotion of Unity," and this afternoon, June 21, the subject was closed in Assembly Hall with last speeches and the vote was unanimously passed, that "A Continuation Committee" shall be appointed to carry on what the Business Committee has already done in the direction of unity. While we sang the Doxology, it seemed as if we were shown a new stone laid down, a low stone but safely laid on the foundation of the temple of God.

E. C. P.

Opening of the Hospital at Hwai Yuen and Dedication of the New Church

We have been preparing for the entertainment of the guests for weeks and our Chinese friends teaching in the schools helped us most efficiently. Mr. Sung, Mr. Liu, Mr. Wan and others did yeoman service.

Several days before the beginning of the festivities presents began to come. These generally took the form of scrolls and fireworks. The scrolls come in pairs with a complimentary inscription on them, made up for the occasion, most of them having the Chinese name of the hospital worked in somewhere with varying degrees of literary ability. Each donor of a pair of scrolls had to be honored by an invitation to one of the feasts even when twenty-four united to present in common a rather cheap effusion. I kicked somewhat at so palpable a strike for getting

a good feast for little more than nothing, but had to give in and send an invitation with a good grace even though the parties were of a very slight respectability.

On Wednesday some sixty of the poorer people sent in a large "board" of the conventional kind to hang in our gatehouse. It was accompanied by the whole sixty with firecrackers, pipers and red cloth, and while it was being put up we had tea and light refreshments. Another "board" came the next day from the friends of a former patient.

HOPE HOSPITAL, HWAI YUEN.
Erected in memory of the mother of Rev. E. C. Lobenstine, by his father. Dr. Cochran's and Mr Lobenstine's residences.
Photograph loaned by Mr. W. L. Amerman.

On Thursday we had the formal opening (of a very informal kind). We had sixteen or seventeen Chinese guests besides ourselves, the two hospital helpers and Dr. Macklin, who came from Nanking for the occasion. Also Mr. Malcolm of Taiho near here. We had invited all the officials in the neighboring Hsien cities, the Feng Yang *Taotai* and the Feng Yang prefect. None of them came, as it is very hard for officials to get out of their districts except on business. Our nice local magistrate, a great friend of Dr. Macklin's, almost all the local small officials, the city elders to the number of six (old friends and neighbors they are with whom we have eaten many a feast), were the Chinese. Also with them came a horde of chair coolies, runners and underlings who swarmed everywhere. We received them all as they came with tea and talk, then met in the chapel (which is a very nice one by the way). I introduced Dr. Macklin, who made a good little talk, replete with quotations from the classics, which pleased the guests hugely; it set forth the reasons for our opening the hospital, and presented it to the people of Hwai Yuen for the use of all who needed it. The Hsien replied accepting it, and that was all. We then showed off the operating-room, the acetylene lights, the sterilizers, microscope, etc., all of which they seemed to enjoy. Then we sat down to as good a feast as money can buy here, four tables of us.

The next day, the scholar class were invited. One hundred and sixty were here and more would no doubt have come but for the snowy weather. They were almost all of them the best people in town and it was a great pleasure to welcome them. Mr. Lobenstine and I were in the guest-room, and as each came he was welcomed with a cup of tea presented in the formal Chinese manner, and we had a little friendly chat; then as the guest-room filled, they were shown over the hospital from top to bottom by one of the Chinese friends who were helping. We had the tables set in the chapel (which is really the waiting-

room where the patients hear preaching as they await treatment), and in the dispensary—altogether we had twenty-one tables. When the principal viand was served (in this case it was sea-slugs), I went in and, after being announced in stentorian tones by the caterer of the feast, went to each table and thanked them for coming to pay their congratulations. When they left one of us stood at the main door of the hospital to say farewell, and one at the front gate on the street for a last polite word. All this is routine to the Chinese who invite these large bodies of guests at their weddings and funerals, but it was new and strange to us, and now that we are more adept we shall probably have no occasion to use our knowledge again. However things went off well by the kindness and indefatigable work of Mr. Liu, Mr. Sung and the rest, and when the day was over we felt that it had been a very paying investment of money and effort. People were all very courteous, and we feel that we have taken a place of our own in the community.

The next day we had the Christians, inquirers and a good many of the humbler people, whom we could not invite with the literati without mortally offending the latter. We had over three hundred this day and gave them the same kind of feast as the others had the day before.

I will leave the others to tell about the dedication of the beautiful new church, ending with communion service in the evening. The church is beautiful without question. The architect and builder have done well by us. The interior is really of noble lines and very impressive.

Eight were baptized on Thursday night of this week and fifty or so took the inquirers' pledge.

Samuel Cochran.

Dec. 30, Nanking, J. E. Williams:

I have been to Hwai Yuen. The fine new hospital is as perfect as one can imagine in China, beautifully situated, and complete in all its appointments.

The "chapel" is a cathedral rather, the finest Chinese chapel in China, I suppose. They had prepared the dedication service carefully; the readings, responses and chants were very impressive. Best of all is the good will and confidence of the people which have been so completely won. There were over one hundred inquirers in from out-stations. Many as they are, they but feebly represent the real work that has been done.

The prefect, Li *Taotai*, I have known quite well for some time. He has two sons in our school at Nanking. He spoke in the warmest terms of all the workers at Hwai Yuen. He said: "I am among the people and can know, and from all sides, rich or poor, learned or illiterate, there is one unfailing report of the doctor's great skill and uniform kindness and consideration for all."

Jan. 1, 1910.—The new hospital is just fine to work in. The best feature of it is the gas-light. It was no trouble to install, and the only question in my mind, as to extending its use, is the financial one. I am afraid it is going to be too expensive of fuel to make it practical for general use. For its present use that is a small matter. It is the greatest possible convenience and comfort in the operating-room, making it quite as easy to operate as by daylight; indeed rather more so. Also it is a great time-saver and is very efficient in the dark room where I see eye and throat cases. The other great improvement, in the equipment line, is the set of sterilizers, which I bless heartily every time we operate.

Samuel Cochran.

AMONG TABRIZ WOMEN—FROM REPORT 1909

We have gone to thirty Moslem homes. Wherever there is a school-boy we are sure of a cordial welcome. It is difficult for Moslem ladies to visit us, but more have come this year than usual. A princess whom we have known many years called for the first time; and for the first time we invited mothers to attend the Kindergarten examination. The first grandmother came at one o'clock and the last sister left at seven; twenty in all were present and much delighted. Nor is visiting confined to Moslems and Armenians, for we also visit at seventeen European homes, Russian, Greek, Swiss, French, German; and each creed has its festival when formal calls are made.

In coming to us, women of this country often have "an axe to grind." A young widow wishes me to introduce her to an eligible widower; many ask me to write a note to the Doctor for free medicine; a loan of money, a pattern, a cake-receipt are other requests. Would that they would ask: "What shall I do to be saved?" This subject we must introduce ourselves, but they listen and wish they too could read "the good words." There is no joy like that of giving the King's messages, and how our own hearts burn within us!

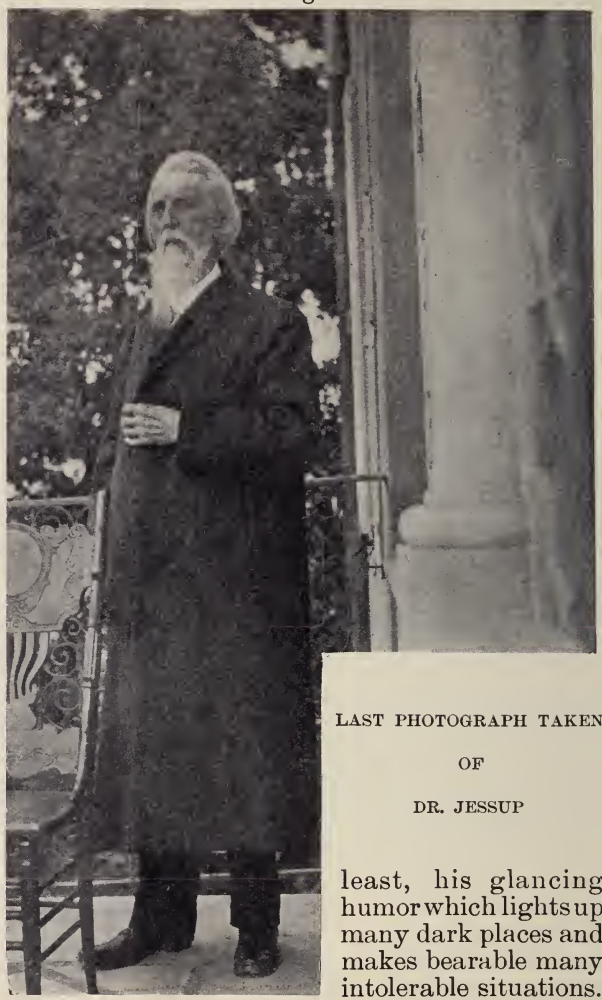
Annie Rhea Wilson.

For the Library Table

Some Choice Books for Summer Reading.

First of all, as a *pièce de résistance*, the two substantial volumes, in their cheerful red covers, which contain the varied and dramatic narrative of the life of that valiant pioneer, missionary, teacher, editor, financier, preacher, geologist, translator, orator, statesman, Rev. Henry Harris Jessup, D. D.* Do not imagine because these volumes contain 800 pages, that they are too heavy for summer reading. They are full to the brim with incident, humorous and pathetic, reminiscence, and poetic description; and are abundantly illustrated.

Dr. Jessup's autobiography had good fortune in appearing at a psychological moment. Recent momentous political changes had turned all eyes to Syria, and any fresh and vital information from that country was sure to be received with attention. Especially was this true of any information signed by the name of Jessup, a name as closely linked to Syria as that of Livingstone to Africa, or Morrison to China. Then scarcely had readers begun to explore the rich mine of interest opened by the record of this many-sided life when the cable flashed the word: "The Rev. Henry H. Jessup died peacefully on Thursday morning, April 28." The sad interest attached to the last words of a great man is thus added to the volumes.



LAST PHOTOGRAPH TAKEN OF DR. JESSUP

The broad scope of this unique autobiography includes also much of history, religious, political and natural; making it as valuable to the close student as it is interesting to the more superficial reader. Throughout the narrative, however, the dominant chord is the vigorous personality of Dr. Jessup. Every line reveals, though often quite unconsciously, his keen intellect, acute observation, broad humanity, high spirituality, and, not least, his glancing humor which lights up many dark places and makes bearable many intolerable situations.

In his preface the author says: "I have become weary of seeing and writing 'I'." But the reader does not become weary of that pronoun, for it is the vivid personal touch which makes the book so alive that as Dr. Jessup unrolls what he calls "the musty scroll of seventy-seven years," we seem to see with our own eyes the silvery almond-trees in bloom in Beirût in February, 1856, when Dr. Jessup first landed there after his long voyage in a sailing vessel; the peaceful sleep in the tent under the murmuring boughs of the dark cedars of Lebanon; or the procession of the pioneers whom he marshals before us, Parsons, Fisk, King, Bird, Goodell, Smith and Thomson.

The strong faces of Dr. Jessup's parents, the Hon. Wm. and Amanda H.

**Fifty-three Years in Syria.* The Autobiography of Henry Harris Jessup. Two volumes, $5.00 net. (The Fleming H. Revell Company.)

Jessup of Montrose, Pa., show whence he derived his strength of purpose. This indomitable tenacity, his strong constitution and his happy home-life helped in enabling him to carry a tremendous burden of work through so long a period that he was at times supposed to be his own son! His commanding form was known in all the churches, and many will recognize this sketch of how he "rested" during furloughs.

"You will sometimes be asked to speak to a Sunday-school at 9 A. M., preach at 11, address a Y. P. S. C. E. at 5 P. M., and a union meeting at 7.30, and during the intervals a houseful of lovely children and youth will ply you with questions about that 'bear story,' or that 'tiger story' and by eleven o'clock at night you will be exhausted, if not an 'insomniac.' A man once said it was not the regular drinks that hurt him but the drinking between drinks. It is not so much the talking at regular meetings that hurts one as the *talking between talks.*"

On every page are anecdotes, allusions, classic and historical, or illuminating comments which beg to be quoted. But we must send our readers to the book itself to enjoy these, only permitting ourselves one brief and beautiful extract:

"We are now entering the ancient grove of cedars. The muleteers are far behind and in the still, sweet air of the morning, we enter the sacred shade. Sacred indeed—but not as these superstitious people believe—on account of any sanctifying virtue in the trees themselves—for this is a blasphemy—but sacred in their history, their interesting associations, their wondrous antiquity. The birds are singing in their branches, and the slight breeze sighs in plaintive, melancholy music, like the voice of the pine in November nights, as we ride slowly through the grove, over the undulating surface, to the level spot used from time immemorial as a camping ground by travelers from all parts of the world. The tent is soon pitched, a woman is despatched to bring a jar of water from the fountain more than a half an hour distant, our things are all arranged, and away we go, one to one place, one to another, to take measurements, to sketch, to meditate, to wonder and to praise.

The twelve largest trees are natural wonders. The people have a tradition in regard to them that Christ and the eleven apostles once visited the spot, and stuck their walking staves in the earth, and from them sprang the greatest and oldest trees It is estimated from the rings, as well as from the fact that these trees have not increased in size for 200 years, as is known from a name carved in the solid wood, that the trees are at least as old as the days of Solomon. If I were to give names to the twelve trees it would be those of the twelve patriarchs, and not of the apostles. . . . Peaceful is our sleep under their cool shade, for our covenant-keeping God is here." *E. E.*

The Laos of North Siam, by Lillian Johnson Curtis. Introduction by Robert E. Speer. The Westminster Press.

"In this day of travel and books it is as easy a matter to feel acquainted with our antipodes as it is with our next-door neighbor," writes Mrs. Curtis in her introduction, and the reader, as he closes the volume, re-echoes her words. An easy matter it is, certainly, to feel acquainted with Laos-land and the Laos people through such a book as Mrs. Curtis's. There is about it that same charm that Trollope exercises over his readers—the charm that comes with the sense of intimacy, the feeling that one has been taken without restraint into a new circle, and has been given the opportunity to form new friendships.

The reader shares with the author the varied interests and exquisite beauties of her first long six weeks' trip up the river into the heart of Laos-land. Under her guidance he learns to know that little known, forest clad country. Its people open their lives and their hearts to him as the author takes him with her into their homes where he sees them at work and play, in the stress of sickness and sorrow, or in the eagerness of religious worship. Passing in and out among them goes the Buddhist priest with shaven head and yellow robe, bent on acquiring merit for himself and graciously allowing others to lay up merit for themselves by supplying him with his daily bread! The open-minded men and the gentle, able and respected women of the land very soon begin to cast their spell over the reader, and the little brown-bodied children, free of all care, win their way to his heart as children do the world over.

As he goes, the reader meets many too of a different race and character—men and women who have gladly expatriated themselves and have cast in their lot with this primitive people, sharing to the uttermost their problems and efforts toward progress. Their homes the reader visits too, finding them often but poorly equipped with this world's comforts yet filled with Christ-like love and happiness. He goes over their schools and hospitals and begins to appreciate the multitudinous details of which their daily lives are composed. He takes long and difficult itinerating trips with them into

untrodden ways, and he turns back with a sense of the quiet nobility, the unknown and unappreciated greatness of the lives of these devoted workers.

Every fresh touch with human life, every enlargement of the circle of knowledge and human friendship is of real worth. Mrs. Curtis in this book offers to all a new experience of this nature that is genuinely worth while.

K.H.V.W.

Forward Mission Study Course: *Korea in Transition,* Jas. S. Gale.

In this year when there is world-wide prayer for a great ingathering in Korea it is fitting that we study conditions there. This Dr. Gale in his *Korea in Transition* enables us thoroughly to do. Those who have read *The Vanguard* need not be told of the picturesqueness of his style and his flashing wit, often shading into earnest pathos. It is hard to fancy one with "soul so dead" as to leave the study of this book without a new grasp of the situation and a desire to have a part in the uplift of this "nation with an enthusiasm for Christianity."

Dr. Gale begins by laying a foundation of essential information; but seldom is useful information so shot through with brightness and incident. One would like to pause to tell many such stories as that of haughty Mme. Yee sitting beside the converted dancing-girl, Peach-Red, and saying to her, "You know so much of the Bible. Let me listen while you read it. Truly you are dear." Dr. Gale wisely avoids discussion of the causes of the present political situation, and simply paints "things as he sees them for the God of things as they are." The lack of a visible and the dominance of a very real religion are shown, and the reader realizes that which is back of the objection to public improvements and development of natural resources. Reading of social life and customs one marvels that a new set of ideas and new methods of thought have ever found place among a people so bound by tradition and ceremony.

In no other mission field is the personal touch more in evidence, for from the first the Koreans have been taught that the evangelization of their people is their own problem. When one sees, as did Dr. Noble, a Korean farmer sell his ox to help pay the church debt and himself wear the yoke and haul the plough, one can see that their conception of Christian obligation is far beyond ours. Dr. Gale pictures the hardships and difficulties of mission work and tells the one and only secret of success—a heart filled with the love of God for men.

We have spoken only of the book as a delightful one to read. It is also well arranged for study and furnished with ample suggestion and bibliography. As we ponder the marvelous revival of 1907, so vividly pictured by eye-witnesses, we must feel that there is nothing for us but to tune our hearts to that church bell on the heights of Pyeng Yang with its mark, "Ring till Jesus comes."

F.B.K.

Western Women in Eastern Lands. An Outline Study of Fifty Years of Woman's Work in Foreign Missions. By Helen Barrett Montgomery.

A book to read for its interest, to refer to for its information, but primarily a book to *study.* This year marks the fiftieth anniversary of the organized work of women in America for foreign missions and the tenth anniversary of united mission study. It is therefore fitting that the subject for the year's study should be woman's work. In the text-book even the dry bones of organization have been made to live under the magnetic pen of Mrs. Montgomery. The sequence of events is clear, logical, and forceful.

"The start, the task, the work, the workers, and the product of Women's Foreign Missions." The first chapter, "What our mothers have told us," with its story of the early denials and sacrifices for the mission cause, is full of pathos. It has its comic side, too, as what pathos has not? The statement of one noted divine in regard to this "new woman" movement in the Church, "Do not oppose them. It will soon die out!" and the pastor who always attended the women's meetings, "because," he said, "you never could tell what those women might take to praying for, if left alone"—these are typical of the prevailing sentiment of the day. Emphasis is laid upon the simplicity of organization, and the power of small offerings combined with personal effort is demonstrated.

The status of women in non-Christian lands is summed up in the title of the second chapter, "Ladies Last." The appeal to Christian womanhood is all the stronger from the absence of anything sensational or melodramatic, and from the simple statements based upon standards of conduct and upon national custom. We see how those who at first opposed woman's work for woman grew to realize the necessity for it in the establishing of Christian homes and the elevation of social standards. In this connection, we would call attention to Mrs. Montgomery's appreciation of the work of the missionary wife.

Changing conditions of women's life and sketches of some notable Christian women in the Orient, follow as by natural sequence, short biographies of pioneer workers, including one of the "elect lady," Mrs. Doremus. The frontispiece shows her sweet, strong face. The closing chapter is devoted to the universal problems more perplexing at home than on the field, and the discussion of policies and plans for the future.

The study of this book will give, not only a better working knowledge of conditions and needs and past history, but above all a broader outlook, a larger vision, and a new inspiration for woman's work. *A. M. D.*

Received from Presbyterian Committee of Publication, Richmond, Va.:

The Evangelical Invasion of Brazil, by Samuel R. Gammon, D. D.

Introduction to Christian Missions, by Thos. Cary Johnson.

From F. H. Revell Co.:

Helen E. Moses of the Christian Woman's Board of Missions, a biographical sketch by her son.

Snap Shots from Sunny Africa, by Mrs. John M. Springer.

Adventures With Four-footed Folk, by Belle M. Brain.

From the Hancock Press, Boston, Mass.:

The Religio-Medical Masquerade, a Complete Exposure of Christian Science, by Frederick W. Peabody, LL.B.

Helping the Helpless

The school for deaf-mute children, established at Chefoo in 1898, has now come under the care of the Assembly's Board, and I am again a missionary of the New York Woman's Board. This new relation has brought great pleasure to me. All anxiety as to the permanence of the work is removed, which makes me feel rested deep down in my heart. The enthusiasm with which the women composing the Board have taken up this new responsibility is one of the brightest spots in the history of the school. The past eleven years, during which we have trusted to the voluntary gifts of the deaf and their friends, have been full of wonderful experiences, but we *had* to have a legal standing and the permanence of the school secured; this is now done through the Board.

The idea of the endowment is to place the school on such a financial basis that money given to the regular work of the Board shall not be diverted to this "special." "Summer offering" has accomplished many beautiful things during the past fifteen years; now, it is adding its help to the thousands of deaf-mute children in China by securing the permanence of the Chefoo School with its message to all that great land of Christ's love for the unfortunate.

We have had pupils from ten of the eighteen provinces, with one from Korea. The latter has now returned to his home with a Korean teacher, trained at the Chefoo School, who has opened the first school for the deaf in that land. He reports five pupils. A year ago last winter I took two of the pupils and one of the trained teachers and traveled three thousand miles through China, visiting in sixteen large cities, holding over fifty meetings and speaking before more than thirty thousand Chinese, showing by demonstration that the deaf can be educated. Through the assistance of Mr. Rockhill, then Minister to China, it was arranged for us to give a demonstration in the private library of Yen Shou, Vice-President of the Imperial Board of Education. He followed this with an invitation to appear before the government schools in a large temple outside the Chien Men, where our deaf pupils were presented with the reward of merit card of the Board of Education. Yen Shou promised to canvass the city

of Peking, ascertain the number of deaf children and later open a school for them. One result of this itinerary was the opening last year in Paotingfu of the first government school under the care of a Christian teacher trained in Chefoo. He reports four deaf pupils. The opening wedge here was the love of the district magistrate for a little deaf daughter.

VALUABLE HELPER ADDED.

In the autumn of 1906 Miss Anita E. Carter joined me, making it possible, the following year, for us to open the department for deaf girls. Very winsome do our ten deaf girls look in their bright gowns with happy faces, each one with a history of her own. The first to come was Ying-tswen whose father had tried to sell her; then, Bao-mei, rescued by Miss E. Mitchell from an opium den; little Hi-len, once covered with unsightly sores, blind, a useless little bundle of humanity whose father was going to throw her away, nursed back to health and sight by brave Dr. Mary Stone (a Chinese woman who received her medical training in this country under the M. E. Board); Fu-lai, abandoned in a temple, later given to a slave dealer, bought by a Christian man and through a missionary sent to our school; Djin-Yue, the only one of the children in a Christian family spared by the Boxers' knife; Ben-dzi, the gentle sister of an Episcopal licentiate, sent to us by Bishop Roots of Hankow; and so on, including the little blind-deaf Hakka girl, sent by the German Lutheran sisters of the Hildesheim Mission in Kowloon, over whom Miss Carter and her patient Chinese assistant, Mrs. Sen, have "exhausted their hearts" and gained great merit in teaching her to understand through the wonderful finger touch. "What bitterness!" exclaimed a Chinese who saw her when she first came. "Do you mean to say that such as she can learn?" Now they say, "It is a miracle. What will not these Jesus people undertake?"

JASMINE,
as she looked when she came to Mrs. Mills, and three months later.

Of the older boys who have left school one is working in a Christian printing office, "The best boy we have," they say; another is in a carpenter shop; one is private tutor to a little deaf boy; while another writes that he has four deaf pupils whom he is teaching in his own home in Hang Chow. But more important than the great good to these unfortunate children is the lesson which such work gives to a people who need all the illustrations of Christian activity that the Church can give.

It was that wonderful girl, Helen Keller, who wrote thus of the Chefoo School: "The day approacheth, yea, it is even now here, when no man shall live at his ease while another suffereth, whether in distant China or far-away In-

dia, or darkest Africa. The little school at Chefoo is a feeble light in a dark land, and it should not be allowed to flicker out; for in the infinite wisdom and goodness of God many such a tiny flame has become a pillar of fire that has guided a nation to civilization and fellowship."

A part of your Summer Offering is to go to this work. Let me, in the name of Him who said "Ephphatha," thank you.

Yours, for the deaf of China,

Annetta T. Mills.

SUMMER OFFERING, 1910, for the Endowment Fund of the School for Chinese Deaf-Mute Children at Chefoo.

Amount asked by the Assembly's Board	$45,000
Received	25,350
Balance required	19,650

"No pagan nation ever originated a systematic method for relieving the deaf, blind or insane. What Christians have done for all of these classes appears to the Chinese as little short of miraculous." *Dr. W. A. P. Martin.*

Christmas in Caracas

In a land where the homage due the Son is given to Mary the Mother, it is not strange that comparatively little notice is taken of the birthday of our Lord. In Caracas, as the Christmas season approaches, the shops put on a festive appearance and French toys at fabulous prices are displayed. Ornaments for Christmas trees are also much in evidence, but this is all for foreign trade. Little interest is manifested by Venezuelans. To them it is not the great day of days that it is to us. New Year and certain saints' days are more observed in the bestowing of gifts.

MASS OF THE COCK.

One great event takes place on Christmas Eve which is called the "Mass of the Cock." All of the Roman Catholic churches are open at midnight. In some there is made a grotto where Mary, with a halo about her head, holds the Babe; the cattle are around them, while the shepherds draw near to worship. At midnight mass is celebrated. The churches are filled with people of the lower class, mostly colored and Indian, but they are not a reverent crowd. Music, made by shaking gourds containing dry seeds, accompanies the organ; it is similar to that used by the common people at their dances and during carnival. At the hours between eleven P. M. and one A. M. Christmas Eve, one sees all the churches open and bright with lights. People are walking about in them, some kneeling before the different shrines, and mass is being said by the priests to which little attention is paid by any one. Christmas is a church holiday with early morning services. Very likely there are cock-fights, bull-fights and theatres open in the evening.

THE SCHOOL CHRISTMAS.

Very differently is the day observed by our little Protestant community. For weeks beforehand the children in the school have been preparing for the Pascua of the Nativity, committing to memory hymns and verses about the birth of Jesus, in both Spanish and English. Mothers are making the simple white dresses and considering the serious problem of new shoes for their children for the great night of the Christmas tree festival. Missionaries are getting ready the gifts. The chapel is decorated with palm branches, garlands of evergreen and myrtle, red bells, Japanese lanterns, etc. Anxiety is felt as to whether the tree from the North will arrive in time. But it always does come even though at the last moment, and then such a hurrying to set it up and trim with tinsel and candles. Masses of flowers are put wherever there is a place for them, for in this land of eternal spring flowers can always be obtained. A large star is over the pulpit, above which is the text in Spanish, "Glory to God in the Highest." American, Venezuelan and English flags are draped and when the lamps are lit, the room is truly a beautiful sight. Soon the eager audience is arriving. The school children troop in, all in white with uncovered heads; every seat is taken and in the large open *patio* are benches from which much that is going on in the chapel can be seen and heard; all are filled, and men, women and children are standing about the doors, but there is no noise or confusion, all are quiet and orderly, eager to hear. Our U. S. Minister and his family honor us by their presence. In the recitations of the children, the sing-

DR. AND MRS. POND, AND PUPILS OF THE COLEGIO AMERICANO

ing of hymns, solos and choruses, all, down to the very smallest tots, do their parts well and are applauded by the delighted listeners. All too soon the evening draws to a close; during the last recitations the tree has been lit up while the singing goes on; all remain quietly in their places and the gifts are distributed, bags of nuts and candy, oranges and cakes; no one goes empty away. At the door our helper gives portions of Scripture and cards with texts, to the strangers. All have heard the story of Bethlehem, and of the Child sent into the world, to save us from our sins. It has been a beautiful, happy evening enjoyed by all, and never to be forgotten, but looked forward to through all the coming months until another Christmas Eve comes around. We are happy in having given our own dear people pleasure and in the opportunity of making known the glad tidings to those who on no other occasion would enter a Protestant place of worship. We know by past experience that some of those who have heard the message will heed it, that prejudice has been broken down and that the parents who were present have realized as never before the advantages enjoyed by their children who have been admitted to the "Colegio Americano." And so we feel that our efforts have been worth while, and we too look forward to another Christmas, praying that the time may soon come when our blessed Lord's birthday may be observed in every home in this land, when prayers may be made to the Father in Christ's Name, instead of to Mary, St. Joseph and other saints, and when Jesus may receive the honor due Him as Lord of lords and King of kings. *Mrs. Theodore S. Pond.*

CARACAS.

Work for the Japanese in California

The most striking incidents connected with the Japanese work on the Pacific Coast during the past year have been the organization of the Fourth Japanese Church; the opening of a new Mission at Stockton; the erection of a new Mission Chapel at Wintersburg, and the increase in the circulation of our monthly religious magazine from 300 to 700 per month. There is a noticeable decrease in our Japanese population, due to anti-Japanese agitation in our Western States. Every outgoing steamer carries several hundred away, while the incoming vessels bring only a score of the Mikado's subjects. As most of those returning to their own land belong to the laboring class, while those coming in this direction are exclusively students, merchants, and tourists, the result will be a smaller quantity, but a better quality of Japanese on our Pacific Coast. This process will be likely to continue until the scarcity of labor for the fruit ranches and orange groves shall make it necessary to demand a large influx of workmen from the Orient.

SAN FRANCISCO MISSION.

Sabbath-school and morning and evening preaching service are held in the mission buildings. In addition to these, every fine Sabbath, the Gospel has been proclaimed on the streets in the Japanese

quarter of the city. Twenty-two have been added to our Mission church, of which Rev. B. H. Terasawa is the pastor; twelve of this number were received upon certificate from churches in Japan. This church now reports 175 members to Presbytery, a total of 512 having been received since its organization nearly 25 years ago.

LOS ANGELES MISSION.

The past has been the best year from a financial standpoint, and the worst from a spiritual point of view in the history of this Mission. At the beginning of the year, the members determined to purchase a mission property and stop paying rent. A good lot with a small building upon it was selected and upon this—with very little help from American sympathizers—they have made three payments of $1,000 each, as well as about $500 in interest, leaving $4,000 still to be raised. So much time has been given by the pastor, Rev. J. K. Inazawa, to the raising of this money, that the spiritual part of the work has suffered. Only two have been added to the church upon profession and four by letter, making the present membership 109.

STOCKTON MISSION.

This is a new work, which has as yet received no help from the Board. Last June, Mr. Kobayashi, a student in the Theological Seminary, organized in Stockton a Japanese Y. M. C. A. of 25 members. They rented a house for $40 a month and spent $450 to furnish it. This exhausted them financially and they have been unable to support an evangelist. Mr. Kobayashi has made frequent visits to this new mission, and all that is needed to make the undertaking a success is a little aid of $30 per month from the Board. There are several Japanese in Stockton awaiting baptism at the present time.

The Independent, our little magazine edited by Mr. Miyazaki, scatters its healing leaves far and wide every month. Although the circulation is now a little over 700, it does not quite pay expenses, as many copies are distributed free. We know of no better way than this of reaching the Japanese on this coast with the glad tidings. Our members now number 40,420; 66 were added last year. The Japanese have given $6,654 to the work, that is a little over $15 each. They have borne more than half of the entire expense, including the salary of the superintendent. To the $6,654 mentioned above, the $3,500 raised by the Japanese of Los Angeles for the purchase of their new property should be added. (*Rev.*) *E. A. Sturge.*

FIRST OUTDOOR CAMP IN THE TURKISH EMPIRE FOR TUBERCULOSIS PATIENTS.

One of the tent-houses.

Photographs sent by Dr. Mary P. Eddy.

A Gospel, a Gramophone and a Wayside Inn

We were returning from the annual meeting of the Syria Mission at Beirût, our large vehicle filled with missionaries and their baggage. At the meeting the theme had been the new political *régime* in Turkey and the opportunity afforded us for untrammeled work among the Moslems of the land. The veterans, Drs. Henry and Samuel Jessup, rejoiced to see this new era of privilege for which they had waited during their long service in Syria. The members of the Mission were eager to seize every opportunity for advance. The Evangelistic Committee had proposed the opening of rooms in each Moslem center, where some experienced Syrian evangelist might converse with Moslems and direct their attention to the good literature to be found in these rooms specially bearing on the Islamic problem. Much prayer had been offered that hearts would be opened to receive the Word, and that in America purses would yield of their store to meet this urgent call of God. It was agreed that the Word of God must be distributed with unstinted effort. The Gospel of John, best suited to the Moslem mind, could be had for distribution at less than one-quarter of a cent a copy, this made possible by the munificent grants of the American Bible Society.

With all these thoughts in mind the returning missionaries were delighted to see at the inn, where they stopped for lunch, many wayfarers, and among them some Moslems. Dr. S. Jessup immediately took from his valise three copies of John's Gospel and distributed them, one to the innkeeper, one to a Moslem, and a third to a Catholic. The Moslem was eating lunch, and so a young man, once a pupil in our school at Jezzin, took the book and read chapter after chapter. The Moslem showed by his expression that he was paying good attention. A Maronite carriage driver then entered the inn, saw what was happening, and stopped the proceedings by saying: "What do we want of this reading? We all believe in Christ and you are interfering with conversation!" The reading was suspended for half an hour, though the objector exhibited no special conversational gifts.

Then another driver came in, noticed a gramophone, and asked the innkeeper to set it going with one of the coffee-house dancing-girl variety of tunes. Just as it began we seized our opportunity, and inquired of the socially inclined driver whether the music (?) would not hinder the flow of conversation quite as much as the reading of the Gospel. Thereupon the Moslem spoke up, "Yes, and while the reading was helpful, this does nobody any good." He thereupon rose, went to the table where the neglected Gospel was lying, and slipped it into his pocket. The discomfited Maronite driver soon left the room. Thus that copy of God's Word was started on its journey in the Moslem world. We cannot trace the path, but God, whose promise never faileth, has said, "As the rain cometh down, and the snow from heaven, so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

(*Rev.*) *Geo. C. Doolittle.*

SIDON, Syria.

ONE DAY

The weary one had rest, the sad had joy that day,
And wondered how?
A ploughman singing at his work had prayed,
"Lord help them now."

Away in foreign lands they wondered how
Their feeble words had power?
At home the Christians, two or three had met,
To pray an hour.

Yes, we are always wondering, wondering how,
Because we do not see
Some one unknown perhaps, and far away,
On bended knee.

—*Selected.*

LETTERS FROM MISSIONARIES

CHINA

MRS. J. E. WILLIAMS writes from NANKING, March 31st, to her friends in the West End Church, New York:

I seem to see your faces as I write, no longer, as before our furlough, just "people" but each one a friend. I have just watched our three little girls trudge off to school. The old gateman with his bird, in its cage, goes with them when they walk. There are too many dogs and too many curious people for me to allow them to walk on the streets alone.

GREAT UNION MEETINGS.

We have just finished a ten days' series of Union meetings held in a tent between us and the chapel. The tent seated 1,700, and at several meetings we had no less than 3,000 people. One member or more from each Mission in the city worked together in perfect harmony, and the attendance and good order surprised everybody. A few years ago such a meeting would have been unwise, if not impossible, but times are changing for the better in Nanking. To-day, as the last meeting was being dismissed, Dorothy and I from our window watched the mob. Men stood at the entrance and distributed portions of Scripture. The Bible and New Testaments were sold for a nominal sum. It was a cheerful, good-natured crowd, but no less the very stuff out of which a mob is easily made. Hundreds of brown hands in all stages of cleanliness reached up, begging for a book. "Please give me one copy," was the cry. If they had been gold dollars I think the crowd could not have been more eager. So many, many children came and what a good time thay had! The Chinese children are wonderfully bright and natural. It is easy to look through the dirt and see the child, and I always feel a great longing to see what soap and water, and love and *justice* would do for these little ones.

"THE SOUND OF THE CHURCH-GOING BELL."

For all these meetings our new bell, presented by Mr. and Mrs. Meneely, sent out its cheerful summons to the people to come and hear the glad tidings. It can be heard a long way and the neighbors learn to depend on it.

The most important part of all the services has been the way the Christians have done personal work. Just a year ago a revival came upon all the Christians in the city. At first Mr. Goforth, the evangelist, conducted the meetings. But soon the people seemed to take them out of his hands. All felt the wonderful power and influence of the Holy Spirit, and with strong crying and bitter tears, the people confessed their sins. Hundreds of weak and inefficient Christians were turned back to new life. This year they worked faithfully for the unbelieving.

MANY WITNESS-BEARERS

That vast congregation of heathen people was literally encompassed about with Christian men and women ready to speak a word of explanation, or bear witness to the truth of the Gospel. Smoking was instantly suppressed. Noisy talking on the women's side is always one serious trouble, for they have no ideal of quiet and dignified worship. I could not but admire our clean, gentle-faced women and young ladies from the schools, as they went about among the rude noisy women of the street, speaking kindly to them, and asking them to be quiet during the service. About 340 stood up and expressed a desire to follow Jesus. Our teacher, who is not yet an acknowledged Christian, says this represents not a fraction of the real work. Many who were truly influenced are now held back by fear. He tells me that a few officials and men of the scholar classes put on the garments of the common people and came to listen secretly. As I looked over the masses of unsavory humanity I felt glad that our Lord Jesus was so patient with the multitudes. Just such a crowd constantly followed the weary Jesus, and yet no word of reproach or impatience. Only the gentle command: "Give ye them to eat." I had many callers yesterday and when they left I think they could write a treatise on one family of "foreign devils," for they surely put me through a catechism. They always take it for granted that the odd-looking foreign lady can not possibly understand them, so they comment freely on everything they see and hear. Old Ju Ta Ma, who has been with me ten years, gave a glowing description of the way a foreign husband treats his wife, and also the faultless methods we have in rearing our children. It was really refreshing to listen to her, for I often have misgivings myself on that latter subject.

Our Union University opened on March 1st with 420 students, 13 foreign teachers, and 25 Chinese teachers. Can you realize what a joy it is to see this dream realized?

SYRIA

MRS. GEO. FORD wrote from SIDON, March 27:

Not long ago, five Moslem ladies called, and stayed more than an hour. None of them spoke any English, and I was alone. I made tea for them, using the tea ball, and one lady asked, "Why don't you cook your tea? We always let our tea stand on the fire fifteen minutes before we drink it." I said I had been taught differently. When conversation flagged I brought out the dolls. I have one doll three feet tall, beautifully dressed as a lady, a baby, a boy, and a girl-doll. I brought them from home to help entertain women callers. One of the ladies is a bride, another was a bride last year and has a baby girl. It was interesting to see these girls play with the dolls, and talk to them. Finally the little mother asked if I had any pictures of dresses for her child, as she wanted to make some.

In February we had our mid-year examinations. Five men came from the College to help us. To our great delight they all spoke very well both of the boys and of their work.

REACHING MOSLEM WOMEN BY INSTRUCTION AND SPORTS.

Some weeks ago we decided to try to gather the Moslem women for a meeting. Last year we had the very, very poor women for a sewing-meeting like our helping-hands; later, as they could not sew, we resolved it into an instruction meeting, and paid in calico at the close of the year for the time they had given us. Miss Brown started out this year with an old Christian woman, and went into alleys, and the homes of the Moslem women. She visited with them and invited them to come to the Mahfel on Friday, telling them there would be no pay. We did not have much hope that they would come without pay; but before the hour twenty women and as many children were on hand. The first meeting we had pictures of Old Testament stories, such as are used in our Sunday-schools; the Bible story was told and explained; no prayer was offered. After the second meeting a short prayer was offered at the close; and now the lessons will be taken from the New Testament. One bright woman asked me for the Gospel I had in my hand, and from which I had been teaching them a verse. I marked the verse and gave her the book. She reads quite well. Last week we gave out five Testaments and many more were asked for. The woman to whom I had given the Gospel asked for a Testament, and said, "I have learned the verse the lady told us, and I can say it."

Field-Day was earlier this year than usual as Easter comes early. We had the usual races; throwing the cannon-ball, etc., and in addition the high jump and the drill. These two were new and were pronounced a great success. I gave out the prizes. There was a great deal of enthusiasm among the boys and the people. One new feature was the large number of Moslem ladies who came. We used to have two or three walk out to see the fun, but this year there were many, and from the best families. It is very difficult to recognize them through their veils, but I knew their voices, and sometimes their forms. The day was perfect for Field-Day, and for the first time the Stars and Stripes were flying from a high pole.

SIAM

MRS. C. J. SHELLMAN writes from PITSANULOKE, Feb. 22:

This climate seems to have no bad effect upon the babies. The hot season is well on, and, although they feel the heat, they are not weakened by it, as we "Americans" are. They are at the thirsty age, but we are prepared for that and have plenty of rainwater stored up in our big tanks. Our house has an ideal roof for the tropics, of native tile. Our ceiling is made of squares of tin, but has boards above it, and there is an immense air space between that and the tiled roof. We are making plans to take a vacation near the end of the hot season. We have been told that there is a

BREEZY HILL NEAR UTERADIT.

We can not be sure of going, for the three former hot seasons we made plans to get away, but were always kept at home by an epidemic of cholera or some such cause.

This year nearly all of the

HIGH GOVERNMENT OFFICIALS

attended our Christmas festival. As you probably know, this city is the capital of this province. We have two princes and several noblemen. The military barracks are next to our Compound and there are now twelve hundred soldiers there. We have recently heard that at this Siamese New Year two more notorious gambling houses in Bangkok will be closed. The Government is trying to abolish them gradually. Seven places will still be left open for the present. Of course there is a great amount of gambling going on still that is not punished, but the Government is in earnest in trying to bring about reform, and gradually progress is being made in putting

down this great evil. Have I ever told you that Sunday is the

DAY OF REST FOR THE SOLDIERS

now, in place of the Buddhist holy day? It is not the rest day in the Christian sense, still it is significant that they should keep the European or Christian Sunday, and drill all day on the Buddhist sacred day. Enough for to-day. If we go north for a vacation, I shall write you from that "breezy hill."

A later letter dated April 13, is from KAO PLEUNG, on the mountain near BAN DONG PUNG:

We have struck the breezy hill that we were longing for, and are free from work and worry for the present. We sleep on the verandahs, not because it is hot inside, but because we want all of this delightful air that we can get.

INDIA

DR. ANNA M. FULLERTON wrote from FATEHGARH at Christmas time:

What a contrast between your season at home and ours here—where we have green fields all around us and gardens filled with bloom. The sun in the middle of the day is delightfully warm, but after sundown there is a decided chill in the air. Occasionally we have a little frost at night. Then, how the people do suffer—especially the poor babies whose mothers think it unnecessary to have their children dress at all during the first few years of their lives! The little naked creatures turn a sort of blackish blue with cold, and my dispensary service usually has for accompaniment a chorus of coughs.

I believe the Christmas service at church is to be a baptismal service and a large number of new babies are to be presented. Boys of the Orphanage and young men of the Industrial School are to have a kite-flying contest and a football game; the women and girls have a social tea-party. My sister had the prize-giving in her school last Saturday. There were 159 pupils present, and a great many *purdah* women. It was beautiful to see how proud they were when their children gave recitations and received prizes. Prejudice of the city women, against ourselves and our teaching, is markedly broken down. This morning there were nine *ekkas* at one time before my dispensary gate. Each *ekka* had brought some *purdah* woman for medicine. Many of my patients are relatives of the school children.

A Hindu young man who was trained in our Mission High School is now head clerk at the Municipal Office. I had succeeded in curing the eyes of his sister's baby, a bad case of ophthalmia, and he wrote to me: "My gratitude knows no bounds. . . . May I be permitted to pay my humble respects on any day? I generally get holiday on Sunday, but that is your Sabbath day. One of the Ten Commandments of God, 'Keep thy Sabbath holy.'" The letter gives an idea of how Hindu and Mohammedan boys are impressed by Christian teaching—even when not ready to accept it.

MISS CLARA ROSE sends a line from OTARU, JAPAN, June 1: You will all be glad to know that eleven of my school-girls came into the church last Sabbath.

KOREA

MRS. H. M. BRUEN writes from TAIKU, March 3:

These days bring good tidings of great things among the churches all over Korea. The prayers for "a million souls for Christ" are being answered. Here in our city church in the last two weeks, and with no special evangelistic effort, nearly one hundred have expressed their desire to "do the doctrine." In Pyeng Yang in the five Presbyterian churches in one week 1,600 expressed the same desire. After the women's class I hope to get out with our city Bible woman and visit these new women.

And MISS IDA R. LUTHER writes from SEOUL, March 22:

We are now in the midst of a great movement, not only in the Korean church, which is very wonderful, but also in our own Japanese church. Word has come of the great turning to Christ in Osaka, and also of an unusual awakening in Tokyo. And as our little groups over here have been praying for 1,000 souls this year, they have been stirred up and are doing personal work as never before. A deep spirit of intercessory prayer has taken hold of the Japanese Christians. Last Sunday, March 20th, was the day when special prayer for the "million souls for Jesus this year in Korea" was offered in many parts of the world. It was a day of great blessing over here, as the whole day was spent in prayer. Our Japanese Christians held a union service here in the city and prayed most earnestly for the salvation of the Koreans, as well as of their own people who live here in Korea. God is bringing the two peoples together in this way as they pray for one another.

HOME DEPARTMENT

PROGRAMME FOR SEPTEMBER MEETING

Subject: Japan.

Display map of Japanese Empire, may be found in WOMAN'S WORK, Sept., '07, or in Board's *Report*.

Show pictures from new *Report*, recent and back numbers of WOMAN'S WORK.

Indicate on map Japan's acquired territory in Manchuria.

Describe Japanese national spirit and characteristics.

Do these predispose to favorable reception of Christianity? Is race pride a help or a hindrance to conversion?

Summarize briefly beginning and history of Presbyterian mission work in Japan.

Outline fundamental differences between Christianity and Buddhism.

Contrast the pagan and the Christian home.

Describe influence of nominal Christians in un-Christian lands.

The Present Call and opportunity in Japan; is mission work no longer needed there? (Use leaflet, *Why Send Missionaries to Japan?)*

Read *O Kei San* (leaflet).

Describe present status of Presbyterian Missions in Japan: forms of work carried on; attitude towards the missionaries and their work of the people and of the authorities.

Outline work done among Japanese in Korea, in Manchuria and on our own Pacific Coast; among Chinese and Korean young men in Tokyo.

The Japanese Church: characteristics of its ministers and members; its work for Home and Foreign Missions; its heroic efforts to carry its own responsibilities; co-operation of missionaries and Japanese pastors.

Need of well-written Christian literature. What is already available and what is lacking?

Describe briefly work of missionaries and of Y. M. C. A. in connection with the visit of the American Fleet in October, '09.

The Japanese Woman in reality and in fiction. How will acceptance of Christianity alter her life?

In preparation refer to: *Christian Missions and Social Progress; Dux Christus; The Christian Movement in Japan,* 7th annual issue; Special Edition Board's *Report; Sunrise in the Sunrise Kingdom; The Church in Japan,* article by Miss Milliken in WOMAN'S WORK, Sept., '09; *Half Century of Evangelism in Japan,* pamphlet by Dr. G. W. Fulton; *Japanese Girls and Women,* Alice M. Bacon; programme, WOMAN'S WORK, August, '09. *E.E.*

THE EXPERIENCE OF A LITERATURE SECRETARY

When Mrs. Avery was asked to become Secretary of Literature for her Presbytery, there seemed nothing particularly attractive about the office nor flattering in its method of presentation. A friend joining her as they left church, said, "I wish, Alice, that you would let me nominate you as Presbyterial Secretary of Literature. I am on the nominating committee this year and can find no suitable person to fill that office. You would be surprised if you knew how many women I have approached. Don't you think you could take it?"

"I don't know," said Mrs. Avery doubtfully. "I don't remember hearing much about the Secretary of Literature. What are her duties?" The friend took prompt advantage of this opening. "The work seems very light. She sends question-blanks to the auxiliaries; she tabulates the information received by this means and it forms the basis of her report that is presented at the Annual Presbyterial Meeting. I believe she is expected to promote the circulation of the missionary magazines. She also has charge of a literature table at the Annual Meeting, on which she places samples of the magazines and other literature published by the Board. None of this seems difficult or troublesome, does it?"

In her eagerness to fill the office, the well-meaning chairman of the nominating committee minimized to the last point its duties. In so doing she did wrong. In the first place, though it was not intentional, she had made a false impression. In the second place, by belittling the work of the office, she made it less attractive to the persons who were capable of filling it. If it had been presented in its true colors to half the intelligent women who had declined it, some one would undoubtedly have considered it worthy of her time and attention. It is a strange paradox that it is easier to get a person to perform a large than a small service. That was a wise servant who suggested, "If the prophet had bid thee do some great thing, wouldst thou not have done it?"

Mrs. Avery was in the habit of bringing every question to the bar of common

sense and conscience. The rotation in office which happily obtained in her local society had recently left free a portion of her time. She knew that, by reason of a liberal education, she was better fitted for this form of service than most persons available. There was no reason that she could conscientiously offer for declining it. When the papers of her predecessor came into her hands, she found little to guide her course. Evidently the office was an elastic one. Mrs. Avery fell back upon the most direct and simple plan—that of acquainting herself with the conditions in the churches with which she would have to do. She first referred to the file of reports of the presbyterial meetings. Happily these were printed in full. Here she ascertained the financial ability of the various auxiliaries and some of the activities in which they had been engaged. To obtain some idea of the resources of the churches to which they belonged, she borrowed from her pastor the Minutes of the General Assembly. She noticed a reluctance on his part to see this volume leave the study table, so she sent to the Clerk of the Assembly for a copy of her own. This she continued to do each year while she held a presbyterial office. She also located all the churches on the map and noted their railroad connection with the metropolis.

When in late winter, Mrs. Avery received the question-blanks for distribution, she had a good working knowledge of her territory. Admirable as she found these questions, they were necessarily general in character. So to the regulation sheets she appended each year a *questionnaire* of her own. From the answers thus obtained she gathered a valuable fund of information regarding the work and needs of the societies. This knowledge greatly promoted the efficiency of her suggestions, both in private communications and in her annual reports. It may be thought that the larger number of questions would increase the difficulty of obtaining answers. The reverse proved to be true. Persons who have originated an idea or worked a new scheme like to tell about it, and the varied questions presented that opportunity.

It became Mrs. Avery's custom when an unusual increase in magazine subscriptions was reported or a larger number of good books read, to congratulate the successful secretary and to inquire into her methods. In this way was established between herself and the auxiliary secretaries a bond of sympathy and confidence. It was a great pleasure to meet these fellow-workers as they gathered around the literature table at the annual meetings. She generally arranged to have a conference with them during the noon intermission. So many attractive programmes were sent her from the auxiliaries that she placed them for inspection on the table, where they became an interesting and suggestive feature.

Mrs. Avery found that an energetic woman, going from door to door with a pad and pencil, could generally increase the magazine subscriptions, but that if the next year the energetic woman had turned her attention to something else or left town, the list would shrink to its former proportions. She recognized that the only way of having the missionary magazines accomplish the purpose for which they were intended was to stimulate interest in their contents; thereafter her energies were largely bent in that direction. In her questions and in her conferences, suggestions of how to interest readers in the magazines were always invited.

With the increasing realization of the dignity and importance of her work, came renewed stimulus to exertion, and her mind became more fertile in the suggestion of fresh and practical methods. The time came when it was expedient that Mrs. Avery should relinquish this beloved work. In anticipation of this she had selected a successor who would enter upon the office with some degree of training.

During the years in which she had held the office, Mrs. Avery had tried to enlarge its scope, to increase the co-operation of those who worked through it and to elevate their conception of its importance; but she felt that what she may have given had been nothing in proportion to what she had received. She had thereafter at her command a fund of knowledge and experience of great advantage to herself and all who worked with her in any form of religious activity. She had a realization of the sweetness and genuineness of Christian fellowship.

But, above all, she had come into more intimate acquaintance with the great and growing missionary literature of the world; she had recognized in her own experience and that of others, its vitalizing power, both for the inner spiritual life and for outward Christian service.

(*Mrs. S.*) *Mary Latané McLanahan.*

A WORD OF EXPLANATION

We regret to say that in an article entitled "A Leak in the Dyke" in the issue of WOMAN'S WORK for October, 1909, injury may have been done to some of the young men from Persia who have sought to earn their own way and to help their people by straightforward work. We are sure that Miss Montgomery did not mean to reflect upon such young men, many of whom have come to America with a genuinely honest purpose and have borne themselves here, and when they have gone back to their own land, in thoroughly manly fashion. She was protesting rather against the course of action of those young men who have sought help under false missionary pretences and who have been a reproach and sorrow to their countrymen. No names were mentioned in the article referred to, but among the illustrative instances described was the case of one young man connected with the Episcopalians, carrying on an industrial rug work in Urumia, and another was the case of a doctor who had solicited aid for medical work. The former, however, had been working under a responsible committee and in connection with the Archbishop of Canterbury's Mission. His school has now been given up as a missionary enterprise because of inadequate support, but he and his work have borne a good character. The medical enterprise referred to is also, we are informed, under a responsible committee. WOMAN'S WORK has no desire to hinder any good work reliably administered. Our sympathies are strongly with these Eastern Christian peoples who have retained their Christian faith in the midst of great oppression and who face to-day difficult problems. While earnestly deprecating, as the article in the October issue did, all divisive work, and feeling that the great need in all these fields is the development of self-supporting and autonomous churches, both WOMAN'S WORK and the missionaries have the most cordial feelings toward those who are making their way by industry and honest toil.

STUDENT CONFERENCE AT SILVER BAY

From June 24th to July 4th there were gathered at Silver Bay, Lake George, 519 delegates from 68 women's colleges, preparatory and normal schools of the Eastern States, under the auspices of the Student Department of the Young Women's Christian Association. Each morning of the ten days was spent in Bible and Mission Study, almost the whole Conference being enrolled in one or other of the ten Bible classes and nine Mission Study classes. The choice of subjects covered Old and New Testament, and Home and Foreign Missions. Each evening the big Auditorium was filled for the service when messages of inspiration were given by such men as Rev. George L. Robinson of Chicago, Rev. Willis Butler of Northampton, Mass., and Rev. Harry E. Fosdick of Montclair, N. J. During the afternoon hours the many opportunities that Silver Bay offers for recreation were abundantly made use of. Rowing and bathing, walking and driving, intercollegiate basketball and tennis all served to refresh and invigorate the students, and increase the spirit of intercollegiate friendship and sympathy. Three Secretaries of the Student Volunteer Movement were present, and a strong missionary spirit dominated the entire Conference. The number of Presbyterians, 158, was the largest denominational representation. Of this number fourteen were Student Volunteers at the beginning of the Conference, but so strong was the appeal of the Mission Study Classes, and so vividly was the need for college women presented by the Conference leaders, that scores of young women left Silver Bay with a new purpose to invest their lives in missionary service in the foreign field, and many others are ready to take up with enthusiasm their share of responsibility at the home end.

A vacation spent at this Silver Bay gathering means physical and spiritual stimulus lasting through the year.

K. H. V. W.

SUGGESTIONS

CANTON, China, April 6, 1910. "Do you *read* the magazine?" I am glad I read *mine* for I have just caught "Anna Stevens Reed" saying her "pet countries are Persia and Siam." Persia and Siam, indeed, when here is *China!* Please endeavor in every possible way to enlighten her in regard to this grand country and its grander people—*finest* of all the Oriental nations. Perhaps her physician could be induced to prescribe a trip to this Empire. Send her marked copies relating to the Middle Kingdom. But, poor woman, I suppose she *really* thinks the Persians and Siamese *are* as interesting as the Chinese!

Many kind congratulations came to mother on her eighty-fourth birthday, owing to the WOMAN'S WORK FOR WOMAN. Thank you.

Sincerely, *Mary H. Fulton.*

We are glad, too, that Dr. Fulton reads her magazine, but we are afraid that in her eagerness to get at the contents she skips the cover. It has been five years since our name was WOMAN'S WORK FOR WOMAN.—EDITOR.

"A LADY in our church, a friend of missions, subscribed for WOMAN'S WORK for our village library, and so it is free to all who wish to read it." *A Correspondent.*

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

May 20.—At San Francisco, Rev. J. P. Irwin and five children from China. Address, 929 Locke St., Tarentum, Pa.

May 27.—At San Francisco, Mrs. E. F. McFarland and child from Korea. Address, 130 W. Ave. 52, Los Angeles, Cal.

May 27.—Miss Bessie McCoy from N. China. Address, 115 E 16th St., Indianapolis, Ind.

June 4.—At Seattle, Dr. and Mrs. Andrew Hall and two children from the Philippine Islands. Address, 237 Wellington Crescent, Winnipeg, Canada.

June 5.—At New York, Rev. W. F. Johnson, D.D., and Miss Mary E. Johnson from N. India. Address, Shields, Pa.

June 13.—At Phila., Rev. and Mrs. John Wright and child from W. Africa. Address, River Falls, Wis.

June 18.—At New York, Mrs. F. E. Hoskins and son from Syria. Address, 125 Centre Ave., New Rochelle, N. Y.

July 3.—At Montreal, Dr. and Mrs. W. J. Wanless from W. India. Address, Naperville, Ill.

July 3.—At New York, Rev. J. N. Wright, D.D., Mrs. Wright and four children from W. Persia. Address, Sterling, Kan.

July 3.—At New York, Rev. E. W. McDowell from W. Persia. Address, Chautauqua, N Y.

July 4.—At New York, Dr. C. C. Walker from Siam. Address, 2260 W. 14th St., Cleveland, O.

July 5.—At Phila., Rev. W. J. Leverett, Hainan. Address, Binghamton, N. Y.

July 5.—At Phila., Rev. and Mrs. W. O. Elterich and family from China. Address, care Mr. J. Gass, Monitor Ave., Ben Avon, Pa.

DEPARTURES:

June 1.—From New York, Rev. and Mrs. Thomas F. Carter, for Kiang-an, China.
Dr. Mary Pierson Eddy, returning to Syria.

June 4.—From New York, Rev. A. H. Ewing, Ph.D., returning to Allahabad, India.
Dr. Stephen C. Lewis, returning to Hunan, China.
Mrs. Calvin Wight and daughter, returning to East Shantung, China.

June 20.—From Vancouver, Mrs. E. Wachter and three children, returning to Siam,

June 28.—From New York, Mr. Harold B. Smith, for East Shantung, China.

July 2.—From New York, Mr. and Mrs. E. A. Ford, returning to West Africa.

July 7.—From New York, Rev. and Mrs. Charles R. Pittman, returning to West Persia.

July 9.—From Philadelphia, Dr. and Mrs. J. A. Funk, returning to E. Persia.

July 12.—From San Francisco, Dr. and Mrs. E. B. McDaniel and three children, returning to Siam.
Rev. Charles E. Rath, returning to the Philippine Islands.

DEATHS:

April 24.—At Wei Hsien, China, Carolyn, daughter of Dr. and Mrs. Chas. K. Roys, aged two years.

June 7.—At East Orange, N. J., Mrs. Edward H. Ladd, formerly missionary in Colombia, S. A.

June 19.—At Chefoo, China, Mrs. John L. Nevius, missionary since 1853.

July 4.—At Phila., Hugh, son of Rev. and Mrs. John Wright, aged two years.

RESIGNATION:

Miss Elizabeth W. Campbell of East Japan.

NOTES FROM HEADQUARTERS

The following helps are permanent and may be obtained from all Women's Boards—
On all the missions:—
Historical Sketch..... 10 cts.
Question Book..... 5 cts.
Schools and Colleges in:
China and India..4 cts. each; dozen, 40 cts.
Other Countries.....3 cts.; doz., 30 cts.
Medical Series.....each, 3 cts.; doz., 30 cts.
Home Life Series..each, 2 cts.; doz., 15 cts.
The Year Book of Prayer, 1910..... 10 cts.
Mission Study Class Series No. 2:
The Gospel in Latin Lands.
Postpaid, cloth, 50 cts.; paper, 30 cts.
Helps to new Text-book.
Pictures—Set of 24 half-tones ..... 25 cts.
Maps—two..... ..... 25 cts.

Just out! A new stereopticon lecture on JAPAN. Do not fail to try it in your society. For particulars address any one of the following:
The Foreign Missions Library,
156 Fifth Avenue, New York.
Mr. J. M. Patterson,
1318 Wright Building, St. Louis, Mo.
Miss Abby S. Lamberson,
385 Tenth St.. Portland, Oregon.
Woman's Occidental Board of Foreign Missions,
920 Sacramento St., San Francisco, Cal.

From Philadelphia

Regular meetings of the Society discontinued during July and August.

August. Topics for prayer: *More faith in God's power and willingness to fulfill all His promises. Japanese and Chinese in the United States.*

FOR THE fiscal year of 1910-11, Treasurer's books at headquarters will close March 15, 1911. All final payments from presbyterial treasurers must reach our Treasurer, Miss Cattell, on or before that date.

A BEQUEST of $1,000 has been received from Mrs. Thorpe, through her children, and it has been devoted to the building of a "family ward" for high caste ladies, as an addition to the Philadelphia Hospital at Ambala. It is greatly needed. Dr. Carleton is made happy, and the "Thorpe ward" will make known the love of our beloved President for her beloved India.

OTHER LEGACIES received since April 1: Miss Emily S. Ford $250; Mrs. Sarah P. McQuiliken, $498.75; Miss Mary J. White, $1,800; Mrs. Margaret A. Calderhead, $25; Miss Harriet M. Smith, $100; Miss Julia K. Hinkel, $476.25.

THE DEATH of Miss Alethea Carter of Newark removes to higher service one who for many years, as Vice-President of this Society and President of the Newark Presbyterial Society, has filled a large place in our affections and in the responsible work of this Board.

DR. CLARA S. MERWIN, fresh from the Conference for Missionaries in New York and with her face Chinaward, met many of her new friends at our June Directors' meeting. Her experience of two years in China and two more in this country as Field Secretary for the Occidental Board, made us eager to adopt her, and her telling words that day confirmed our high opinion of her. She goes to the Louisa Y. Boyd Hospital at Tsinanfu.

DR. LAURA B. MCCOMB, whose medical course in Philadelphia we have been watching with great satisfaction, now sends us her wedding cards, and as Mrs. Hugo A. Muller, invites us to visit her in Urumia, Persia, after December 1. Whatever her name we feel confident that we have a true missionary in this young physician.

OUR Board is ably represented at the Summer Conference: Miss Grieves at Northfield; Mrs. S. G. Boardman at Log College, Hartsville, Pa.; Mrs. Wm. A. Atkinson at Granville, O.; Miss Wortman at Lebanon, Tenn.; Mrs. J. B. Howell at Silver Bay and Mrs. W. B. Jennings at Pocono Pines. These are the women to seek out and cultivate as special friends and counsellors, and we hope that great numbers of our co-workers will avail themselves of the rare privilege afforded by the Summer Assemblies. We send an unusually fine exhibit of missionary literature which should rivet attention.

MISS HODGE wrote from Edinburgh: "The meetings are wonderful, impossible to describe; but as I listen to the presentation of the reports and to their discussion I am impressed again with the vastness of the Missionary Cause as a business as well as a spiritual power."

ONE correspondent from New Jersey whose address has been lost, will find the history of work in the Philippines in our *Question Book* and in the Board's *The Presbyterian Church in the Philippines.*

NEW LEAFLETS: *How Not to Do It,* by Mrs. B. B. Comegys. A dialogue given at the Biennial Assembly at Cincinnati, 2 cts.; *Isabella A. Nassau,* by Rev. Samuel McLanahan. A memorial of this able woman whose long life was given to our African Mission is especially appropriate for the "Woman's Year."

LEAFLETS FOR MONTH: *Chinese Slave Girls,* 2 cts.; *Schools for Chinese and Japanese in the United States,* 3 cts.; *Strange True Stories of Chinese Slave Girls,* 3 cts.

From Chicago

Meetings at Room 48, 328 Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

ALL who meet here Friday mornings could not attend the Conference with newly appointed missionaries in New York, as did our vice-president, Mrs. Jacobs, but we had a "Benjamin's portion" of the feast when Dr. Caroline Merwin and Miss Edna C. Alger, on their return to California from that meeting, stopped and told us of it. Said one hearer after they had spoken: "Sometimes I wish I were a Methodist. I should like to shout when I hear a story like that."

DR. MERWIN has learned, from her Master, the art of praising, and her tribute to her associate at Tsinanfu, Miss Boehne, from whose own lips and pen too little can be known about herself, was sweet to hear. Equally pleasant was it to look through her eyes upon some of her own patients, such as the mother whose

joy in knowing "My baby has enough to eat now, thank God," withdrew the sting of death.

SWEET testimony has lately been borne in Room 48, and before Chicago Presbyterial Society's meeting in Morgan Park, by Mrs. Maas, who as wife of an army surgeon in the Philippines and other parts of the East, saw and heard and had part in missionary ministries Like Him who "came to destroy the works of the devil," she seems to delight in throwing a searchlight on slanders and making shadows flee away. Her quick sympathy with missionaries and sure faith in the Master gave her call to prayer impelling power.

MISS BERTHA JOHNSON is rejoicing over a beautiful organ lately shipped to the Kolhapur Girls' School, a suitable forerunner to herald Miss Patton's return. Not the least of the very substantial gifts she has secured for India, and one which gives her most joy, is the enlistment of student volunteers. She feels that if during these years of absence from her chosen field she can win twenty substitutes, it will be easy to realize that her disappointment was God's appointment.

SUMMER is nearly over. New scenes, new privileges, new pleasures, mean more opportunities for service, greater responsibility.

LEAFLETS FOR AUGUST: *Benefits Derived from Mission Study, Is Mission Study Worth While? Study Missions? Why?* each 2 cts.; *Hints on Mission Study*, 3 cts.; *Mission Study Class Manual, What is Involved in Mission Study?* each 5 cts.; *Missionary Dramatic Programmes, Presbyterian Women in Eastern Lands*, each 10 cts.; *C. E. Programmes for August*, 1 ct.

From New York

Board meetings discontinued until October. The Rooms will be open all summer except on Saturday afternoons. Send letters to Room 818, 156 Fifth Avenue.

THE ANNUAL REPORT of the Board for 1910 is already in circulation. Again this year the reports of the Secretaries for Foreign Correspondence have been omitted, and in their place a special edition of the Report of the Assembly's Board has been prepared for the use of the societies. These will be sent to the presidents of presbyterial and auxiliary societies upon request by a postal giving name and address, sent to Room 818, 156 Fifth Avenue. If others wish the Report they can obtain it by writing to the same address, enclosing twelve cents for postage.

MISS ALETHEA M. CARTER, long president of the Newark Presbyterial Society, died suddenly in June. She has been for many years a devoted missionary worker, and came quite regularly to the monthly prayer meetings; since the union of the New Jersey societies, she was always present. Her loss will be deeply felt both by her own society and by the Board.

OUR FIELD SECRETARY, Miss Rogers, during the summer leisure, is preparing herself for active work. Presbyterial societies desiring her services during the coming fall and winter should apply promptly to Miss Janeway, as much can be done in advance to secure satisfactory results.

ATTENTION is called to a recently printed Historical Sketch of the Board, which was prepared and presented at the 40th Annual Meeting in April, by our President, Mrs. Prentice. All who are at work in our societies should be familiar with this interesting and stimulating review of the Board's past.

From San Francisco

920 Sacramento St. Meetings on first Monday of each month at 10.30 and 1.30 o'clock. Executive meeting on third Monday.

THE many Eastern friends of Mrs. Mary Frank Browne will sorrow when they learn of her death, so sudden, a translation merely. She had just returned from a round of family visits to her summer residence at Camp Meeker, California, but the welcome home by her daughter and son-in-law, Dr. and Mrs. John Keck, was only for a few days. It was soon followed by sad ministrations, the funeral and the burial at San Rafael. A memorial service at the little church at Camp Meeker and a service at the residence was held. At San Rafael friends gathered from various towns, manifesting their affection and reverence for one who for thirty-three years had no thought but for the good of this western country and its institutions. Mrs. Browne's family were at close call, and together laid their beloved mother beside their father, the late Mr. P. D. Browne. The interesting service, the beautiful flowers and casket, the picturesque burial place in the suburbs of San Rafael, will long be remembered, A large number of Orphanage boys and girls formed in line on each side of the funeral cortege as it passed into the cemetery.

At the public meeting of the Board two days later, an hour was set apart for a memorial service, and tender words were spoken by representatives of the various institutions she had organized.

Mrs. Browne for many years had a residence in Montreal. She with her family removed to California in October, 1876, just in time to attend the dedicatory service of our first Mission Home at 933 Sacramento St., San Francisco. In April, 1877, she became our President, filling the office for twenty-three years. She gave us the benefit of her zeal for Missions, her knowledge, her vigor of mind, her active brain, executive ability, her masterful spirit. The work we had undertaken was unpopular, and began with not a dollar in money. We cannot give even a résumé of the societies Mrs. Browne organized, and promoted, till they were self-managing and self-supporting. She was, or should have been, Honorary President of six societies. Her heart and soul were pledged to the Presbyterian Orphanage and the Occidental Board, her last thoughts being in connection with important decisions for each. Doubtless when her heart failed, and her spirit left the body, a prayer was on her lips for the beloved work.

"Are souls straight so happy that, dizzy with heaven,
They drop earth's affection, conceive not of woe?"

P. F. R.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

THE SUMMER leisure affords a good time to be inquiring into the "missionary substitute" plan. The personnel of the standing committee for this will be found on page 4 of the *Annual Report* and this committee will soon be heard from.

LET US make sure that our summer reading includes the reports from "The World's Missionary Conference," and keep our minds open to all that may be learned from them.

MRS. DOUGLAS, our missionary on furlough from Persia, is improving in health and with her husband is frequently at our Board meetings.

AT OUR June meeting we listened to fine reports from Mrs. Goss, our Treasurer and member of Central Committee, and Miss Mabel Goss, our Secretary for United Study, both having just returned from General Assembly; also to an intensely interesting historical account by Mrs. Holt of the first years of the Chinese Refuge Home of our Board. Following these speakers a reception was held by our Board for them and Mrs. Douglas, and for the pastors' wives of Portland, Vancouver and all towns of Portland Presbytery. These pastors' wives, busy with many calls upon their time and strength, are a noble band of helpers in mission work.

IF ANY question comes up to be settled in any mind, study-circle, auxiliary, young people's society, guild or band, study the index of the *Annual Report*, which is to be found on the inside of the first cover, and see if it does not lead to the solution, before writing to some secretary.

NEW SOCIETIES

KENTUCKY

Bowling Green, Ky., Eleventh St., Jr. C. E.
Franklin, Ky., College St., Band and Jr. C. E.

NEW YORK

Binghamton, Immanuel, Jr. C. E.
" North, Jr. C. E.
Catskill, Boys' League.
Catskill, Boys' Junior Mission Band.
Endicott, Junior C. E.
Weedsport, Memorial Band.

RECEIPTS FOR JUNE, 1910

By totals from Presbyterial Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

Baltimore,	$857.60	Lackawanna,	$1,725.95	Shenango,	$207.75	Westminster,	$311.43
Beaver,	112.00	McMinnville,	29.00	Steubenville,	270.75	Wheeling,	87.50
Birmingham, A.,	28 90	Mahoning,	200.67	Union,	89.65	Wheeling, 1st Church	366.00
Blairsville,	362.00	Monmouth,	184.00	Washington (Pa.),	512 00	Yadkin,	2.00
Carlisle,	1,236.06	New Castle,	181.33	Wellsboro,	11.00	Zanesville,	138.72
Cincinnati,	1,333.15	New Hope,	12.65	West Jersey,	156.79	Miscellaneous,	2,056.47
Clarion,	457.62	Northumberland,	326.00				
Columbia,	35.41	Obion-Memphis,	34.00			Total for June, 1910,	$15,846.21
Hopewell-Madison,	24.60	Parkersburg,	40.50			Total since March 15, 1910,	21,569.55
Huntingdon,	459.13	Philadelphia,	2,233.85				
Kittanning,	250.72	Pittsburgh,	1,511.01				

(Miss) Sarah W. Cattell, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

Adams,	$19.00	Dubuque,	$94.65	Mankato,	$163.51	Pueblo,	$340.85
Alton	5.00	Ewing,	176.00	Mattoon,	200.36	Red River,	10.00
Bloomington,	893.68	Fargo,	30 00	Milwaukee,	140.00	Rock River,	176.25
Boulder.	214.00	Flint.	98 00	Monroe,	117.00	Rushville,	260.00
Butte,	83.85	Ft. Dodge,	145.09	Muncie,	25.00	Springfield,	392.00
Cairo,	18.00	Freeport,	120.30	New Albany,	195.07	Whitewater,	240.30
Cheyenne,	45.00	Great Falls,	38 65	Peoria,	418.00	Winona,	102.90
Chicago,	1,338.63	Hastings,	55.55	Petoskey,	43.60	Yellowstone,	3.30
Corning,	152.50	Indianapolis,	325.15			Miscellaneous,	1,121.25
Council Bluffs,	100.00	Iowa,	206.00				
Crawfordsville,	259.85	Iowa City,	136.25			Total for June,	$9,987.10
Denver,	66.00	Lake Superior,	46.90			Total since March 1,	29,481.39
Des Moines,	264.30	Logansport,	220.08				
Detroit,	816.28	Madison,	69.00				

Mrs. Thos. E. D. Bradley, *Treas.*,
Room 48, 328 Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

Albany,	$6.00	Genesee,	$63.36	St. Lawrence,	$127.00	Utica,	$210.00
Binghamton,	150.00	Jersey City,	201.17	Steuben,	148.00	Westchester,	234.00
Boston,	234.00	Logan,	47.80	Syracuse,	71.00	Interest,	200 00
Brooklyn,	730.00	Morris and Orange,	503.00	Troy,	21.00	Miscellaneous,	25.00
Buffalo,	169.00	Nassau,	294.00				
Cayuga,	69.20	Newark,	824.00			Total for June,	$5,627.13
Champlain,	20.00	New York,	1,006.60			Total since April 1st,	14,662.17
Geneva.	189.00	Rochester,	84.00				

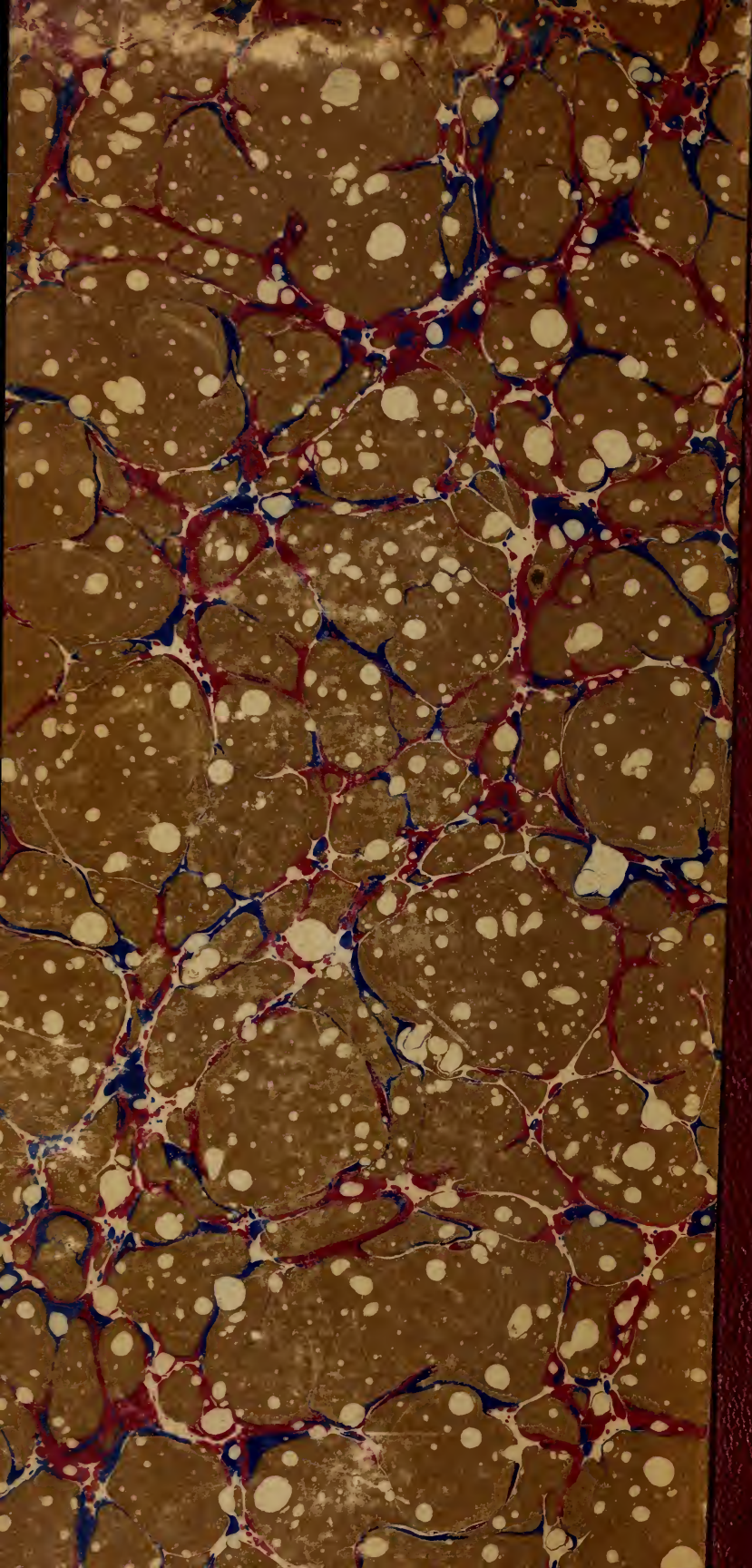
(Miss) Henrietta W. Hubbard, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

Abilene,	$40.00	Ft. Worth,	$115.00	Oklahoma,	$99.80	Salt River,	$51.00
Amarillo,	68.00	Highland,	50.60	Osborne,	30.25	San Antonia,	20.95
Ardmore,	7.30	Hobart,	15.05	Ozark,	53.00	Sedalia,	112.25
Arkansas,	25 83	Houston,	30.50	Paris,	62.85	Topeka,	284.12
Austin,	36.75	Iron Mt.,	11.35	Pecos Valley,	7 35	Tulsa,	1.45
Brownwood,	19.35	Jefferson,	8.50	St. Joseph,	167.75	Waco,	119.00
Carthage,	245.38	Kansas City,	503.37	St. Louis,	1,551.13	Wichita,	417 05
Cimarron,	20.55	Kirksville,	134.85			Miscellaneous,	32.21
Dallas,	44.00	Larned,	150.00				
Denton,	57.00	McAlester,	5.31			Total for month,	$5,061 48
El Reno,	29.00	McGee,	134.70			Total to date,	6,781.08
Emporia,	47.70	Muskogee,	44.25				
Ft. Smith,	27.00	Neosho,	179.98				

Mrs. Wm. Burg, *Treas.*,
Room 609, 415 Locust St., St. Louis, Mo.

DATE DUE

~~FEB 2 8 1996~~			

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